Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Moral and Religious.

From a London Paper.

MILTON'S LATELY DISCOVERED TREATISE. This interesting work was published yesterday—the original Latin—as well as the translation. The latter has been executed by the Rev. C. R. Summer, D. D. Librarian to his Majesty, and appears to be done with fidelity and elegance. In its present form the work constitutes a thick quarto, and will, without doubt, be esteemed a theological treasure of no mean value.—With a mind so highly endowed as Milton's, and so ardent in the cause of the christian faith, as his poetical works prove that he was, the nature of an elaborate treatise upon this, his favourite subject, may be easily conceived. The same logical force, and closeness of reasoning, and the same severe style of composition, rigorously divested of ornament, which mark his other prose writings, are observable here. The arrangement of the subject is clear and masterly, and the questions are argued after the fashion of a strict theological disquisition. The quotations from scripture are copious, and, in the selection and application of them, give evidence of a luminous mind, deeply imbued with the divine beauty and truth of holy writ. There is scarcely a passage in the sacred book remarkable for sublimity of diction or sentiment which is not to be found here put forth in forcible illustration of some doctrine of christianity. The broad basis upon which the author seems to have proceeded, is that of establishing the perfect harmony of the scriptures, their concurrence with the doctrines of the christian religion, and the consistency of the latter with the natural duties of the mortal state. In the prosecution of this great undertaking, consummate learning and piety are evinced, which entitle Milton to be ranked among the most eminent divines of the Protestant Church. Much praise is due to Mr Lemon, of the State Paper office, to whose research the country is indebted for the discovery of this valuable manuscript. His subsequent inquiries have thrown much light upon the cause of its concealment for so long a period of time, which seems to have arisen from its falling into the hands of a suspected Papist, about the time of Titus Oates. It was well known that a treatise of this nature had been written by Milton; and as a prose work, upon the subject of the Christian Religion, by the author of *Paradise Lost*, with reference to which, indeed, it may be regarded in the light of a companion, or commentary, by the same hand as the original, it must ever be regarded as a valuable and curious acquisition.

We subjoin the preface, which, in the style and sentiments, has an air of melancholy and impressive earnestness about it extremely touching; and which gives some information as to the manner in which the poet was accustomed to study, not uninteresting at the present day.

"John Milton, to all the Churches of Christ, and to all who profess the Christian Faith, throughout the world, peace, and the Recognition of the Truth, and Eternal Salvation in God the Father, and in our Lord Jesus Christ.

"Since the commencement of the last century, when religion began to be restored from the corruptions of more than thirteen hundred years to something of its original purity, many treatises of theology have been published, conducted according to sounder principles, wherein the chief heads of Christian doctrine are set forth, sometimes briefly, sometimes in a more enlarged and methodical order. I think myself obliged, therefore, to declare, in the first instance, why, if any works have already appeared as perfect as the nature of the subject will admit, I have not remained contented with them—or, if all my predecessors have treated it unsuccessfully, why their failure has not deterred me from attempting an undertaking of a similar kind.

"If I were to say that I had devoted myself to the study of the Christian religion because nothing else can so effectually rescue the lives and minds of men from those detestable curses, slavery and superstition, I should seem to have acted rather from a regard to my highest earthly comforts, than from a religious motive.

"But since it is only to the individual faith of each that the Deity has opened the way of eternal salvation, and as he requires that he who would be saved should have a personal belief of his own, I resolved not to repose on the faith or judgment of others in matters relating to God; but, on the one hand, having taken the grounds of my faith from divine revelation alone, and on the other, having neglected nothing which depended on my own industry, I thought fit to scrutinize and ascertain for myself the several points of my religious belief, by the most careful perusal and meditation of the Holy Scriptures themselves.

"If, therefore, I mention what has proved beneficial in my own practice, it is in the hope that others, who have a similar wish of improving themselves, may be thereby invited to pursue the same method. I entered upon an assiduous course of study in my youth, beginning with the books of the Old and New Testament in their original languages, and going diligently through a few of the shorter systems of divines, in imitation of whom I was in the habit of classing under certain heads whatever passage of Scripture occurred, for extraction, to be made use of hereafter as occasion might require. At length I resorted with increased confidence to some of the more copious theological treatises, and to the examination of the arguments advanced by the conflicting parties respecting certain disputed points of faith. But, to speak the truth with freedom as well as candour, I was concerned to discover in many instances adverse reasonings either evaded by wretched shifts, or attempted to be refuted, rather speciously than with solidity, by an affected display of formal sophisms, or by a constant recourse to the quibbles of the gramarians; while, what was most pertinaciously espoused as the true doctrines, seemed often defended with more vehemence than strength of argument, by misconstructions of Scripture, or by the hasty deduction of erroneous inferences. Owing to these causes, the truth was sometimes as strenuously opposed as if it had been an error or a heresy—while errors and heresies were submitted for the truth, and valued rather from deference to custom and the spirit of party than from the authority of Scripture.

"According to my judgment, therefore, neither my creed nor my hope of salvation could be safely trusted to such guides; and yet it appeared highly requisite to possess some methodical tractate of Christian doctrine, or, at least, to attempt such a disquisition as might be useful in establishing my faith or assisting my memory. I deemed it, therefore, safest and most advisable to compile for myself, by my own labour and study, some original treatise which should be always at hand, derived solely from the word of God itself, and executed with all possible fidelity, seeing that I could have no wish to practise any imposition on myself in such a matter.

"After a diligent perseverance in this plan for several years, I perceived that the strong holds of the reformed religion were sufficiently fortified, as far as it was in danger from the Papists, but neglected in many other quarters, neither competently strengthened with works of defence, nor adequately provided with champions. It was also evident to me, that, in religion as in other things, the offers of God were all directed, not to an indolent credulity, but to constant diligence, and to an unwearied search after truth; and that more than I was aware of still remained, which required to be more rigidly examined by the rule of Scripture, and reformed after a more accurate model. I so far satisfied myself in the prosecution of this plan, as at length to trust that I had discovered, with regard to religion, what was matter of belief, and what only matter of opinion. It was also a great solace to me to have compiled, by God's assistance, a precious aid for my faith, or rather to have laid up for myself a treasure which would be a provision for my future life, and would remove from my mind all grounds for hesitation, as often as it behoved me to render an account of the principles of my belief.

"If I communicate the result of my inquiries to the world at large; if, as God is my witness, it be with a friendly or benignant feeling towards mankind, that I readily give as wide a circulation as possible to what I esteem my best and richest possession, I hope to meet with a candid reception from all parties, and that none, at least, will take unjust offence, even though many things should be brought to light which will at once be seen to differ from certain received opinions. I earnestly beseech all lovers of truth, not to cry out that the Church is thrown into confusion by that freedom of discussion and inquiry which is granted to the schools, and ought certainly to be refused to no believer, since we are ordered to prove all things and since the daily progress of the light of proof is productive far less of disturbance to the Church than of illumination and edification. Nor do I see how the Church can be more disturbed by the investigation of truth, than were the Gentiles by the first promulgation of the Gospel; since so far from recommending or imposing any thing on my own authority, it is my particular advice that every one should suspend his opinion on whatever points he may not feel himself fully satisfied, till the evidence of Scripture prevail, and persuade his reason into assent and faith. Concealment is not my object; it is to the learned that I address myself, or, if it be thought that the learned are not the best umpires and judges of such things, I should at least wish to submit my opinions to men of a mature and manly understanding, possessing a thorough knowledge of the doctrines of the Gospel; on whose judgments I should rely with far more confidence than on those of novices in these matters. And whereas the greater part of those who have written most largely on these subjects have been wont to fill whole pages with explanations of their own opinions, thrusting into the margin the texts in support of their doctrine with a summary reference to the chapter and verse, I have chosen, on the contrary, to fill my pages even to redundance with quotations from Scripture, so that as little space as possible might be left for my own words, even when they arise from the context of revelation itself.

"It has also been my object to make it appear from the opinions I shall be found to have advanced, whether new or old, of how much consequence to the christian religion is the liberty not only of winnowing and sifting every doctrine, but also of thinking and even writing respecting it, according to our individual faith and persuasion; an inference which will be stronger in proportion to the weight and importance of these opinions, or rather in proportion to the authority of scripture, on the abundant testimony of which they rest. Without this liberty there is neither religion nor gospel—force alone prevails,—by which it is disgraceful for the christian religion to be supported.—Without this liberty we are still enslaved, not indeed, as formerly under the divine law, but, what is worst of all, under the law of man, or, to speak more truly, under a barbarous tyranny. But I do not expect from candid and judicious readers a conduct so unworthy of them—that like certain unjust and foolish men, they should stamp with the invidious name of heretic or heresy whatever appears to them to differ from the received opinions, without trying the doctrine by a comparison with scripture testimonies. According to their notions, to have branded any one at random with this approbrious mark, is to have refuted him without any trouble, by a single word. By the simple imputation of the name of heretic, they think they have despatched their man at one blow. To men of this kind I answer, that in the time of the Apostles, ere the New Testament was written, whenever the charge of heresy was applied as a term of approach, that alone was considered heresy which was at variance with their doctrine orally delivered—and that those only were looked upon as heretics who, according to Rom. xvi. 17, 18, "caused divisions and offences contrary to the doctrine of the Apostles—serving not our Lord Jesus Christ, but their own belly." By parity of reasoning, therefore, since the compilation of the New Testament, I maintain that nothing but what is in contradiction to it can properly be called heresy.

"For my own part, I adhere to the holy scriptures alone—I follow no other heresy or sect, I had not even read any of the works of heretics, so called, when the mistake of those who are reckoned for orthodox, and their incautious handling of scripture, first taught me to agree with their opponents whenever these opponents agree with the scripture. If this be heresy, I confess with St Paul, Acts, xxiv, 14, "That after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and prophets"—to which I add, whatever is written in the New Testament. Any other judges or chief interpreters of the christian belief, together with all implicit faith, as it is called, I, in common with the Protestant Church, refuse to recognise.

"For the rest, brethren, cultivate truth with brotherly love, judge of my present undertaking according to the admonishing Spirit of God—and neither adopt my sentiments nor reject them, unless every doubt has been removed from your belief, by the clear testimony of revelation. Finally, live in the faith of our Lord and Saviour Jesus Christ. Farewell."

COLONIZATION SOCIETY.

To the articles which we published last week on the colonization of free blacks on the coast of Africa, we now add the following short extract from the North American Review, showing the present state of the Colony.

From the last Report of the Society, and the intelligence brought home by the agent, who has recently returned from Africa, it appears that the colony at Liberia has enjoyed, up to the present time, a degree of prosperity quite equal to the anticipations of its ardent patrons. In fact, experience has already confuted the most formidable objections at first urged against colonization. It was insisted, that colonists could not be induced to embark, whereas the voluntary applications have greatly exceeded the number for which the society could provide. Next it was urged, that the expense of transportation would be so heavy, that it could never be met except in a very limited extent; but this item has been proved to be much less than was apprehended, and when the colony shall be so far advanced as to afford profitable return cargoes, it will be reduced to a comparatively insignificant amount. Again, the climate was set forth as destructive of life and health. This is no doubt true to a certain degree, when considered in relation to the climate of northern latitudes, but, except in one or two instances of a very peculiar nature, it does not appear that the colonists have suffered more from sickness, than is common in tropical regions under similar circumstances. Then we are told of the savage and hostile character of the natives, and of their cruel and exterminating wars. The event of a slight conflict has shown this fear to have been groundless, and has inspired the colonists with confidence, by demonstrating the comparative weakness of their neighbours. Lastly, it was said, that the British settlements would regard with no favourable eye a colony, subject to a foreign power, rising up near them; but so far from any such jealousy, the government at Sierra Leone, and the British cruisers on the coast, have on several occasions rendered essential aids to the American emigrants. Thus have been confuted in the progress of events, all the main objections originally advanced against the plan and purposes of the society.

GEN. C. C. PINCKNEY.

The death of Gen. PINCKNEY is announced in the Charleston Courier in the following manner.

"Another distinguished Hero of the Revolution—a most firm and enlightened Statesman, a Patriot beyond suspicion and without reproach—the model, throughout his life, whether public or private, of a pure and virtuous citizen and magistrate—the wise associate of the ancestors of our liberty, the bright and immortal example of all ingenious youth, who would identify their names with their country's honor and happiness, Charles Cotesworth Pinckney, is no more. Our feelings on this melancholy event, restrain us from speaking further."

The following is from the Charleston City Gazette.

The honors of a long life—the important and difficult duties which the public confidence entrusted to his talents and integrity—his services to the country—and the virtues of his private life, well justify the grief of his family and the community.

THE JEWS.

The New-Hampshire Sentinel, (Keene) of the 2nd inst. gives an extract from the journal of a young gentleman formerly of that town, but now engaged in commercial pursuits abroad, in which he speaks in the following terms of the condition of the Jews residing at Gibraltar.

"The Jews are very numerous at Gibraltar, where they find an asylum from persecution.—Among the Jews are several merchants of the first standing, and some of them are very rich. A large proportion of the shop keepers and traders are of the same class of people. The porters and laborers are Jews, who come over from the Barbary Coast and remain several months of the year, when they return to their wives, who are not permitted to leave the country. Many of the Jews wear their beard and ancient costume, but I believe it is optional, and not prescribed by their religion. For my soul I cannot perceive any reason why this race of men should so long be despised, reviled and trampled on by all the rest of their species, unless it be that every one is ambitious to do a part towards the fulfilment of a prediction, which emanated from the same great source of that which declares "the seed of the women shall bruise the serpent's head." No people are more rigid in the observance of their religious ordinances, every morning before the dawn, and frequently in the course of the day and evening, they assemble at their synagogues for devotion. A Jew cannot be induced to intrude upon his Sabbath. At the moment of noon on Friday, business is suspended, and money will not tempt him to buy or sell, or labor, or even open a letter, till the following Sunday. They are a most temperate, sober, industrious and frugal people. I believe too, they are not less *honest among themselves*, than christians are. The distresses of the poor among them is promptly relieved: a starving Jew would not receive a christian's alms; or if so, he would never solicit it. And with all these virtues they are the very *essence of Moses* in being "meek and lowly of spirit." They seem to feel as if they merited the scoff and scorn of the world, and meet them without resistance or resentment."

PUBLIC SCHOOLS. The Salem Observer, in an account of the late examinations of the Public Schools in Salem, has the following judicious remarks regarding the character and qualifications of School Masters.

In respect both to the instruction and government of a school, industry and fidelity will not do every thing. The faculty of communicating knowledge to the youth in the more effectual manner, of exciting the powers of the pupil's own mind so that he may be always ready and eager for its reception, and be at the same time teaching himself while his master is teaching him, the power of creating in the scholar a strong interest in his studies, let them have in themselves an intrinsic interest or not; and, above all, the power of commanding and regulating a school so as to preserve order and good discipline without tyranny or cruelty, railing or violence, is a peculiar and extraordinary talent; or as theologians would say it is a *gift* which does not fall to every man. Such talents, are as rare as they are valuable; and should be cherished and liberally compensated. There were proofs of their possesion in an eminent degree on the part of some of the instructors present. But where these talents are wanting much may be effected by self-possession, kindness, discretion, rules founded in good sense, and a rigid and impartial adherence to those which are established.

Original Communications.

FOR THE CHRISTIAN REGISTER.

DODDRIDGE AND LARDNER.

Liberality is the characteristic of an enlarged mind. No man of very extensive knowledge will ever be a bigot. The system of exclusion in religion and politics is, it is true, often the result of passion and interest and a miserable selfishness; but in religion especially, it often proceeds from ignorance joined with a strong mixture of vanity and the love of power. This is most commonly its origin among the clergy. They are generally men, profoundly ignorant of the world. They are much flattered and caressed and heated with an extravagant deference by the women of both sexes; this makes them vain.—They love power; for the love of power is natural to the human mind; and indulging this passion freely and exercising their ghostly authority severely in respect to the many weak and timid and anxious beings, who are placed under their immediate influence, they often become most arbitrary and tyrannical; and presume to carry these dispositions out of their own particular churches into Society at large. This is the origin of most of the terrible persecutions, that have disgraced religion and "scattered firebrands, arrows and death." An ignorant, vain, exclusive and consequently bigotted clergy have been at the bottom of them. In general they are men, who know little else but the little miserable technicalities of their own dogmas, and the subtleties by which they are to be explained and defended. The same causes operate to produce that exclusive spirit which prevails at the present day. The clergy are at the bottom of all those disputes and monopolies and exclusions and anathemas and railings and persecutions, which at the present day produce so much heart-burning in the community and tear so many families and neighbourhoods asunder. We hope in God that they will presently know more and study something else besides controversial theology. The people are already in advance of them; and will presently leave them far behind. The progress that has been made among us, in liberal inquiry, and the true knowledge of religion within the last quarter of a century is surprising; and most gratifying to every friend to truth, virtue, piety, and the real dignity and happiness of mankind. Examples of true liberality in sentiment and conduct among the clergy have never been entirely wanting in the Protestant Church; but have here and there appeared like bright spots in a dark surface, displaying a superior lustre because of the obscurity, which surrounded them.

Doddridge was an eminent example of this kindness towards those, who differed from him, if the subjoined letter to Dr. Lardner is to be received in evidence. Doddridge was an eminent Calvinist, Lardner as eminent a Socinian.—Let us see how such a noble-minded man as Doddridge could write to the equally noble-minded Lardner; and amidst the bickerings and barkings, the snappings and growlings, which disturb our heated community, let us refresh ourselves with this bright example of christian liberality.

Letter from Dr Doddridge to Dr Lardner from the life of Dr L. prefixed to his works (in XI Vols.) Vol. I p. 153.

NORTHAMPTON, 23d May 1752.

Rev. and dear Sir.—As soon as ever I had the honor of receiving the valuable present you were so good as to send me, of 12 vols. you published towards the close of the last year, so elegantly bound, which I esteem doubly, as a memorial of the friendship of the learned, pious, and generous author, I desired our

good friend Mr Neal, to present you with my most respectful acknowledgments, but deferred writing to you myself, till I had read them. I set about the sermons immediately, and read three or four of them every week, till I had finished them; but having been something interrupted by my journey to St. Albans, and the little additional labour of publishing good Dr Clarke's funeral sermon; after such a delay, I waved writing to you, till I might have an opportunity of reading this last volume of the Credibility. But really, sir, the labour of my Family Expositor added to the other necessary business daily incombent on me, as a pastor and tutor, with the necessity I have been under of answering letters, of which I have, since last Christmas, received between 4 and 500, has so entangled me, that it is but very lately I have been able to secure the pleasure, which that excellent volume had in store for me. And now my journey is so near, that it may seem almost superfluous to write to you; and yet, under the load of such obligations to so worthy a friend, I cannot bear to see his face, till I have made this poor acknowlment of his goodness. Accept it, dear sir, with your usual candour; and be assured, that though I am not able to express it, as I would, I do actually feel a constant and deep sense of your goodness to me, and what is much more, of your continual readiness to serve the public with those distinguished abilities, which God has been pleased to give you; and which have rendered your writings so great a blessing to the christian world. And I heartily pray, they may be yet more abundantly so, for promoting the cause of virtue and piety, christian principles, and a christian temper. In the interpretation of particular texts, and the manner of stating particular doctrines, good men and good friends may have different apprehensions; but you always propose your sentiments with such good humour, modesty condour and frankness, as is very amiable and exemplary; and the grand desire of spreading righteousness, benevolence, prudence, the fear of God and a heavenly temper and conversation so plainly appears, particularly in this volume of sermons, that were I a much stricter Calvinist, than I am, I should honor and love the author, though I did not personally know him. As to what you say of the Council of Nice, I do not doubt but it will give umbrage to some, who look on its decrees, as the great bulwark of the orthodox faith; but I see nothing solid that can be objected to your remarks, and I think, there would have been much less Arianism in the world and much less mischief done by that which there is, if it had been conducted in that more catholic manner you describe, as what might have been wished; and I have never seen any good done by severe anathemas, and secular punishments, so awkwardly enlisted into the service of christianity, opposite as they are to its true genius. Neither my time, nor my paper, will allow me to enlarge, &c.

Mr Reed.....Sir, please to notice in your paper that there is now in press a new Play in five acts, entitled —"*New-England Drama.*" The above "Drama" is written by a gentleman in the vicinity of Boston, and is adapted to the closet as well as the stage.—The Scenes are laid in New-England in 1822—4. In doing this, you will oblige one of your Subscribers.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 10, 1825.

The last Recorder, in reply to the call, made upon its Editor, to maintain his charge of "literary fraud and misrepresentation" against the Rev. Mr Colman refers its readers to the 44th and the 60th pages of the second edition of the Review of Mr C's. Sermon. The passage quoted by Mr C. from Cole's Discourses is the following:—

"The ground or motive of divine Election is very different from the manner of men; for they commonly pitch upon things for some natural aptness of them for their works; they will not take a knotty, cross-grained, or wind-shaken piece of timber, to make a pillar of state; but the Lord pitches upon such and such to choose, the poor, base, weak, foolish things of the world, the worst of men and the chief of sinners—*the instances of Paul, Manasseh, Mary Magdalene, and others make it evident;* and of these he is pleased to make lively images of his Son, and pillars for the house of God (columns of state indeed!) whereon to write his name."

This passage was quoted among others to justify the assertion made in the Sermon "that it was sometimes said the more immoral a man is the nearer he is to the kingdom of heaven."—In the quotation (for which an exact reference to the work, from which it is taken is given,) the clause in Italicks was omitted. The ommission was perfectly justifiable. By the omission no wrong is done either to the sentiments or the Author. The doctrine asserted by Cole is that God prefers as the subjects of his grace "the poor, base, weak, foolish things of the world, the worst of men, and the chief of sinners." This statement justified the assertion of Mr C. in his discourse. No language can be plainer than that which Cole uses. Mr Colman was not bound to introduce the examples, which the Author gives. The doctrine is intirely independent of them. The Reviewer says "that they afford an exact illustration of his meaning." His meaning is plain without them. If these individuals were "the worst of men, poor, base, weak, foolish," then they establish his assertion, and of course need not have been quoted to prove what his own assertion makes plain without the examples. If they were not persons of that description, then they could not have been properly bro't in proof of it. The Reviewer goes on to say that they show the evidence on which Cole relied for his assertion "viz. Scripture facts." We answer that there is no reason whatever to believe that either Mary Magdalene, or Paul were persons of that abandoned character, which Cole describes. They were indeed of a very different description; and therefore they are no examples of the doctrine of Cole and not to be quoted as such.

The second reference in the Recorder is to the 60th page of the Review, where Mr C. is charged with witholding from improper designs a part of a quotation from the Memoirs of Mrs. Ramsay.—The passage is as follows—

"Least of all was it charitable to consider Mrs Ramsay as depreciating moral goodness, because she frequently lamented certain besetting sins; and in proof of it to quote what her husband says of her moral character, when he states, in the same paragraph, that 'it could not be to immorality of any kind that she referred—but to such sins as coldness and languor in performing religious duties and deficiencies in love to her Maker and Reedeemer.' But this part of the testimony did not suit Mr C's purpose and accordingly it was *withheld.*"

Let us look at this case—Mr C. gives in his note Mrs. Ramsay's own account of herself in her Religious Exercises, where she solemnly addressed God; and certainly, under such circumstances does not mean to be guilty of extravagance, falsehood, or hypocrisy. He then quoted her husband's opinion of her life and character. Mrs. R. says of herself under her own hand and calling God to witness—My past life has been one *continued course of impiety*, and my *most holy things* have been *unrighteousness*. She calls herself "the vilest creature in the world, the very chief of sinners, and a hell-deserving wretch—and again the vilest and most complicated of sinners." She sometimes speaks of her "vile hypocrisy."

Her husband on the other hand says of her; "after twenty-four years of wedded life and a distinct recollection of all the scenes thereof, the editor cannot ascertain, what was really intended by the sin so repeatedly confessed and resolved against under the definition of the easily besetting sin of the subject of these memoirs. *Of any habit of acting wrong, of any propensity to it, or even of any such deliberate act, there is no recollection.*"

After these solemn declarations of her own in the presence of God respecting herself and these deliberate statements of her husband, certainly Mr. C. was not bound to quote her husbands *conjectures* as to her meaning, especially as he honestly confesses that "he cannot ascertain what she intended," &c. as above. We have nothing to do with *his opinions* in such a case as this. But let us see what foundation there is for his conjecture as quoted by the Reviewer. Dr. R. supposes she referred "to such sins as coldness and languor in performing religious duties and deficiencies in love to her maker and Redeemer."—Let us now look at what she herself says in page 86 of her memoirs.

"I often cry to my beloved Jesus in the *longing of desire*, come quickly, come quickly, for I long to be with thee. How slowly the minutes roll; how leisurely the hours move, which keep me from my God. I *long* for evening to *undress*."

These are "*cold and languid*" devotions with a witness.—Such effusions are disgraceful to a woman so amiable, exemplary and pious as we believe Mrs. Ramsay to have been, notwithstanding the cant and nonsense, which she has chosen to utter concerning herself; which her friends, with amazing folly, have thought proper to give to the world. We can have little respect for a system of religious opinions, which leads even good people to cast so much reproach upon moral virtue and to say of themselves in the presence of God, what they would never submit to hear said of them by others, and what, when they utter it, if they are in their sound mind, they know to be false.

Such are the grounds, as far as we can understand them, on which the Editor of the Recorder rests his charge of "literary fraud and misrepresentation" against Mr. Colman.—With every candid and intelligent mind Mr. Colman will stand fully justified; and we have no hesitation in repelling such a charge as a base calumny.

We herewith subjoin a letter from Mr. Colman in reference to the above subject. —

Salem, 5th Sept. 1825.

Mr Reed, Editor of the Christian Register,

Sir—Having seen in the last Recorder an answer to the demand made in your former paper, that the editor would point out distinctly on what grounds he makes a charge of "literary fraud and misrepresentation" against me; and he having referred to the 44th and 60th pages of the Review of my Sermon as containing these grounds, I beg you to indulge me in making a few remarks in reference to so unwarrantable an assertion.

The clause in the quotation from Cole's Discourses was omitted by accident and not by design. The transcript was made hastily; and in writing, as I am accustomed to do, on loose sheets of paper, and laying them aside as they are filled, I finished one with "*sinners*;" and began a new sheet with "*and of these.*" As there was no interruption in the sense I did not discover the omission, until I came to verify the quotations in revising the proof-sheets. The insertion at that time would have occasioned some trouble; and as I thought the omission did not affect the sense or intent of the quotation, to my regret I permitted it to pass. Upon serious consideration, I do not see that any injustice has been done to the doctrine or the author by its omission. Others however are of a different opinion; and should another edition afford an opportunity, I should cheerfully insert it.

In respect to the quotation from the memoirs of Mrs. Ramsay, the facts are these. I applied at the time to the public library in this town, to several individuals, and to several bookstores to obtain the work, but without success. I therefore made the quotations from a Review of the work published in the General Repository, printed at Cambridge 1813; and took all that was there given in reference to this point. Had I been in the possession of the work, though I cannot see that I was under any obligation to state the *conjectures* of her husband as to what she particularly intended by her strong confessions of sins in her devotional exercises, yet I should have had no objection to giving them.

I leave it therefore with the editor of the Recorder to settle with his own sense of justice the unwarrantable charge which he has seen fit more than once to bring against me; and I am satisfied that with every candid mind after the above explanation I shall be acquitted of any intentional injustice towards the writers quoted, or the sentiments in reference to which such quotations were made.

As it respects a controversy on the subject of the Sermon to which I am so strongly pressed by the Reviewer, of whom I have no certain information, the printer and bookseller having declined giving his name, I do not feel bound to accept the challenge of an anoymous writer in any case; and in the present case do not believe that a controversy would be of any public benefit whatever. I am satisfied with the religious opinions which I have advanced. The public are in possession of them; of the quotations, which accompany them with distinct references to the works from which these quotations are made; and of the notes and explanations of the Reviewer, some of which are plausible and reasonable. His harsh remarks I leave to his own serious consideration. The public will decide for themselves. Knowing the fallibility of human judgment, I should deem it improper to exult, if the decision of the majority should be in favor of my own views; and anxious to know the truth, I shall listen with proper attention to any candid or uncandid remarks, which may be made upon them, not pledging myself however to any further notice of them. I have no time nor inclination for controversy about religion; and extremely regret this occasion of obtruding myself upon the public notice. Justice to myself and the respect which I have for the good opinion of many excellent persons among the orthodox part of the community are my motives, for thus replying to the gross charge of "literary fraud."

As to the charges "of misrepresentation and aspersion," which have been alleged against me, feeling that I am incapable of aspersing or of intentionally misrepresenting any man's character or sentiments, I hold them and those who make them in due estimation; and have no disposition "to return railing for railing."

Your friend and servant,

HENRY COLMAN.

NEW CHURCH IN PURCHASE STREET.

On Wednesday last, at 9 o'clock, A. M. the Corner Stone of another Congregational church was laid in this city, with appropriate services. About 300 persons assembled to witness them. A procession was formed at the house of the Chairman of the Building Committee, consisting of the Architect, Master Mason, Master Carpenters, Clergymen who were to officiate, Treasurer and Clerk of the new Society, which moved to the site of the church.

The account of the origin of this laudable undertaking (which is subjoined) was read by Rev. Alexander Young.

Origin of this Christian Enterprise, and the proceedings of the Subscribers.

It has appeared to the friends of religion, for some years, that another Church was needed in the vicinity of Fort Hill. The nearest churches are well filled, and many of the inhabitants of this growing and respectable part of the city, are obliged to go inconvenient distances to attend public worship. Those persons especialy, who are unable to purchase pews in the neighbouring churches, have suffered much inconvenience from the want of a church where seats could be obtained at a moderate price. And the poor have, by an appropriation of so large a portion of our churches to private use, been too much excluded from attendance on public worship.

Previous to commencing building the church in Chambers street, the public spirited individuals, who undertook that project, doubted whether a new church was the most needed, in the western or eastern section of the city. The unexpected and gratifying success with which Divine Providence has crowned their efforts in the erection of another temple of christian worship, and in the gathering of a new, large, and flourishing religious society at West Boston, has prompted to a similar undertaking in this part of the town.

In the month of January last a few gentlemen assembled on Fort Hill to consider the expediency of opening a subscription to build a new church. The plan was unanimously approved. At an adjourned meeting a greater number attended. A subscription was commenced, a committee was appointed, and within a few weeks the sum of $21,600 was subscribed in 216 shares by 182 persons. A meeting of the subscribers was held on the 12th day of March, and a committee appointed to apply to the Legislature for a charter.

The Act of Incorporation bears date the 18th day of June, 1825, and incorporates the petitioners and their associates under the name of the "Congregational Church in Purchase-street in the city of Boston." at a meeting of the associates on the 25th day of June the act was accepted, By-laws were adopted, a Treasurer and a Clerk were chosen, and a Building Commitee appointed.

This *site* has been selected as being the most eligible one that could be obtained on reasonable terms.—It has been determined that the church should be built of Weymouth granite; of convenient size, in a chaste style of architecture; that it should be covered the present season, and completed by the 1st day of July next.

A fervent prayer was next offered by Rev. Charles Lowell, D. D. in which the blessing of Almighty God was invoked on this pious effort to establish another place of public worship where the religion of his Son should be preached with simplicity, purity, and power. The inscription on the silver plate (inclosed in a lead box, with the subscriber's names, their original proceedings, &c.) was read by Mr Young, as follows.

Congregational Church
IN PURCHASE-STREET

CORNER STONE WAS LAID 7th SEPTEMBER, 1825.

Building Committee.

JOHN COTTON, LEWIS TAPPAN, HALL J. HOW, JAMES WELD, JOTHAM BARNES, STEPHEN GLOVER. AND JAMES B. RICHARDSON.

Architect—SOLOMON WILLARD.

Master Mason—BELA PRATT.

Master Carpenters—LYMAN & WILLIAM CUNNINGHAM.

[Built of Weymouth Granite.]

"To us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him."—1. *Cor.* viii. 6.

The Chairman of the Building Committee then deposited the box in the corner stone, which is at the south west corner of the church, and the Master Mason, under the direction of the Architect, proceeded to lay it in proper form. On its being announced that the corner-stone was duly laid, an Address was pronounced by Rev. Henry Ware, Jun'r. a copy of which has been requested for publication by the Building Committee. This address was delivered with the simple and touching eloquence for which its author is distinguished, and was listened to with profound silence, and intense interest.—We know that the spirit of this address accords fully with the feelings and views of those who have undertaken to erect this Temple to the living God. They disclaimed all narrow, bitter, hostile sentiments towards their fellow-christians of other sects. While they build a church where it is to be hoped rational views of Christianity shall be promulgated, they venerate piety in any garb, love all who love the Saviour in sincerity, bid God speed to every similar effort to increase the number of Churches, and would gladly find associates among those of every name who adhere to the great principles of the divine unity and the right of private judgment. May God bless this undertaking, protect the builders, enable the friends of the cause to see the fulfilment of their hopes in the completion of the edifice, the gathering of a new society, and the settlement of a wise and devout pastor.

ADDRESS.

'Except the Lord build the house, they labor in vain that build it.'

In vain the strong foundations lie,
The massy walls ascend in vain,
If heaven its favoring smile deny,
If God his gracious aid refrain.

And therefore it is, Christian Brethren and friends, that we have come up hither to the placing of this foundation stone, that we might solemnly acknowledge his superintending providence, and supplicate his blessing. In our personal concerns we ask it privately; in our domestic affairs we ask it at the family altar beneath our own roof, but in what concerns the advancement of the christian church, and the general interests of the religious community, it is right that we should present ourselves as public suppliants before the universal Father. We would not attempt to rear a temple to his praise, without first invoking him in prayer. We would have these walls rise from their very base in his name,—consecrated to him from the first, to whom they are to be consecrated at last. We build a house of prayer; and we would make the first stone an altar. When the top stone shall have been carried up, we hope to hear the voice of a grateful multitude shouting grace, grace, unto it;—and we would not place this corner stone silently in its bed, but would hallow it by an earnest cry for the benediction of God.

And we think that this is an act upon which we may expect his benediction. We think that if we may look to him with confidence to prosper our designs, it is when they are intended to promote the cause of his revealed truth, and extend the kingdom of his Son. And this is our design to day. We purpose to erect a monument on this spot to commemorate the glory of God, and to guide his children to heaven—not magnificent, empty, and silent, for men to gaze at from a distance and admire; but simple and unostentatious as the faith to which it is devoted, the home of devout worshippers, and made vocal with the accents of peace, and the anthems of praise. We purpose to provide here another place where God may record his name, and meet his people to bless them; another place where the increasing numbers of our flourishing city may assemble to meet their God and learn the way of life.

As members of a civil community and friends of its order and virtue, we would rear another barrier against crime and immorality, and provide for the yet further teaching of that godliness which has the promise of the life that now is, as well as of that which is to come.

As dwellers in a land of free institutions, which depend for their prosperity on the virtuous habits of the people,—we would add to the means of increasing that instruction in religion and morals, which shall perpetuate these institutions.

As inhabitants of New England, descending from those holy men who esteemed every thing second to their religion, and who thought the necessaries of life unprovided for while the church was unbuilt—we would do something to continue this ascendancy of our religious institutions, and cause the opportunities of instruction to multiply in proportion with the public improvements in other respects.

As descendants of those intrepid and independent men, who at any sacrifice would keep conscience free, allowing no master but Christ, and no authority beyond the word of God; we would add another to those structures where conscience shall still be free, and hold its rightful supremacy over all creeds and ordinances of man. Admiring and emulating the spirit which burst from the lips of their pious pastor, the eminent Robinson, we would do something to augment the number of those churches, which are willing to believe that 'there is yet further light to break forth from God's holy word,' and which will throw no obstruction in its way.

As consistent protestants, we would help to rear one more altar where the great principles of the reformation shall be held inviolable; where all who worship shall enjoy to the utmost the right of private judgment, and where no articles of faith shall call in question the sufficiency of the scriptures.

As disciples of Jesus Christ, and members of his extensive church, we would provide one more place from which his peace giving truth shall be proclaimed and his holy warnings and promises uttered in the ears of dying men; where the fountain of cleansing may be openedfor the penitent believer, and the waters of baptism be poured upon the innocent child, and the table of the Lord be spread for those who love him. We would provide another resting place for the weary and heavy laden; another covert from the tempest of the world; another city of refuge from the hardships and miseries of life—where the voice of temptation may not come, and the sorrows of earth may be forgotten, and the opprest lay down their cares—where the wicked shall cease from troubling and the weary be at rest. In a word, we would erect another house of God and open another gate of heaven.

With such purposes in view, we have presumed to 'come boldly to the throne of grace, and ask grace to help.' We trust that the enterprise has been begun with no narrow and unworthy views, but is founded on the most enlarged and liberal basis. Our platform is as wide and generous as the spirit of our religion itself. It is designed to exclude none who profess that, but to welcome all believers who will come. If it were possible, in this distracted day, we could long and hope that here might be neutral ground, and that the disciples of a common Lord coming up hither for his honor, and for their own preparation for that worship where division shall be unknown, would consent for a season to lay aside their differences and forget their feuds, and worship side by side in spirit and in truth. That it might be so—that the days gone by might thus return, and the days that are promised be thus hastened—is most devoutly to be desired, but is too great a blessing to be now expected. But the day is coming at length. In the visions of the future it has been seen. By the mouth of the prophets it has been spoken. We may not see it, but others shall rejoice in it. The day is coming, when the common ground of believers shall be more valued than their differences; when it shall no longer be contended among them whether the true worship is at Jerusalem or at Gerrizim—for the true worshippers shall be acknowledged to be they who worship the Father in spirit and truth. Glorious will that day be; and honored should we esteem ourselves, if, by any labor of ours, we might promote or hasten it!

And now, brethren, we are ready to depart from this spot—from this moment, holy ground—set apart, henceforth, from ordinary uses, and consecrated to things divine. Where the heavens now swell above us declaring their Makers glory, shall soon be interposed a roof of human workmanship, beneath which shall be declared the brighter glory of his redeeming love.—It shall intercept the light of yonder sun, whose beams shall no more fall upon this floor; but the more reviving beams of the son of righteousness shall rest there without a cloud. The dews of night shall come down upon this spot no more, and the winds of the ocean

shall henceforth be excluded; but the dews of divine grace, as we trust, shall plenteously visit it, and the gentle breathings of the holy spirit shall never cease to shed upon it life and peace. And from this place, where now perhaps for the first time, the voice of christian worship has ascended to heaven, there shall forever go up generation after generation to the end of time, incense and a pure offering from multitudes of humble and believing hearts. Let us go hence with this persuasion!

'And in that great decisive day
When God the nations shall survey,
May it before the world appear,
Thousands were born to glory here.'

"Unitarianism in India." This is the heading of a short article which appeared lately in a Scotch paper, and was copied into the London Examiner, July 3d. As there is a growing interest felt among us at the present time, in relation to the state of Christianity in India, we copy the article alluded to for the gratification of our readers.

"A collection amounting to £25 was made at the Unitarian Chapel, Young-street, Charlotte-square, on Sunday last, in aid of the funds of the "British and Foreign Unitarian Association." A very eloquent sermon was dilivered on this occasion by the Rev. W. J. Fox of London; from which it appeared, that Unitarian views of Christianity have lately found advocates among the natives of different parts of our Indian possessions, of whom the enlightened Brahmin Rammohun Roy is the most distinguished; that it is the intention of the Association to aid the efforts of these natives, by contributing to the construction of a Chapel, and to the establishment of Unitarian worship in Calcutta, under the auspices of the Rev. William Adam, formerly of Edinburgh; and that for these and other purposes connected with the mission, liberal subscriptions have been made, and are still making, in various parts of this country and America.—*Edinburgh Times.*

Mahometan Belief. If a Unitarian chance to believe a few things which a Mahometan believes, why, he is at once called a Mahometan and his faith no better than that of the great Imposter. For ourselves we could heartily wish, that among the various systems of faith palmed upon us as Christianity, there were found nothing worse than the Mahometanism of which we are told in the following paragraph from the London Examiner.

"Some of the opinions of the Mahometans would shame those of many very zealous Christians. They believe that some are saved of all religions, and that at the day of Judgment there shall be erected a fourth banner for such to resort to who never heard of Moses, Jesus, or Mahomet. 'Assuredly (they argue) there is no malice in the Omnipotent, and he will not damn men for their involuntary ignorance of his revealed laws, provided they live up to the genuine dictates of Nature and Reason, which are the truest standards of virtue and positive religion.'—This we cannot but think, is a far better faith than that of certain Calvinistic Christians, who maintain that children of even a span long will be found in Hell.

Theological Education. The Annual public meeting of the Society for promoting Theological Education in Harvard University, was held in the Church in Federal Street, on the evening of Sunday, the 28th ult. A large and respectable audience assembled, and listened with great attention to the very able and eloquent discourse of Rev. Mr. Brazer. The music was appropriate and attractive. We cannot but think that all who listened to the exercises of the evening, must have left with a deeper and more operative conviction of the importance and duty of greater efforts and zeal in increasing the means of theological education among us, and in giving all seriously disposed young men, who wish to devote themselves to the gospel ministry an opportunity to pursue their studies with advantages corresponding to what are enjoyed in the pursuit of every other department of science.

We hoped and expected that an account of the anniversary exercises of this Society would have been furnished us last week by a hand that would have done justice to the occasion, and to the interesting and able performances,—but have been obliged ourselves, in haste, and thus imperfectly, just to allude to the occasion.

☞ The members of the Society will observe by our advertisements, that a meeting is notified to be held at the Athenæum on Thursday next, 15th inst. at 12 o'clock.

We are enjoined by an Apostle to "render to all their due, honor to whom honor, tribute to whom tribute, &c."

The Premium of a Silver Cup of thirty dollars value, offered by Robert Oliver, Esq. to the author of the best essay on the Natural History of the Mule, and its value for the general purposes of Agriculture in comparison with horses, was awarded by a Committee appointed by the Trustees of the Maryland Agricultural Society to Samuel Wyllys Pomeroy, Esq. of Brighton, Mass. The author of that ingenious and learned dissertation having quoted, in terms of respect *the Natural History of the Bible*, by the Rev. Dr. Harris, subjoins the following note:—"A work I would earnestly recommend to those readers of the Sacred volume who are desirous to be better acquainted with many allusions to subjects of Natural History, founded on their nature, habits, and characteristic qualities, developing beautiful similes, which would otherwise lie concealed, and enabling them to judge more correctly of the propriety of such allusions."

It will be pleasing to many of our readers to learn, that the Dedication Sermon of the Rev. Mr Colman, which we have alluded to in this days paper, has been republished in England.

A correspondant of the Monthly Repository for July, (published at Hackney, Eng.) which we have just received, makes the following allusion to this sermon.

It contains sentiments worthy to be recorded in golden characters. The entire sermon is replete with good sense and earnest piety, and, I am glad to find, has lately been reprinted in Liverpool.

We are happy in being able to state, that the Rev. Mr Ware's Sermon at the Ordination of the Rev. Mr Furness, at Philadelphia, has also been republished in England, as well as the Rev. Mr Wayland's sermon on the moral dignity of the Missionary Enterprise.

FOREIGN.

From England. The ship Amethyst, Capt. Bussey, arrived at this port on Thursday, and brings London papers to Aug. 8th. The following item respecting the affairs of Greece, is from the Daily Advertiser.

The London Courier of the 8th, contains a letter dated off Candia, on board the Mars, Admiral Miaulis, June 12, which states that "the Turkish squadron passed the Dardanelles the 24th of May, and were met on the 1st of June by a Greek squadron under Sactouri, in the strait between Andros and Cape Doro in Eubœa. One ship of 66 guns, a frigate and a corvette were burned, and six or eight transports laden with ammunition were taken. The ship it is said contained most of the treasure of the fleet, and 750 men; the corvette had 300 men.

The following are from the New England Palladium.

Combinations of work-men become more numerous and alarming in England. Some of the Editors predict that the combinations will produce a Revolution.

Accounts from Calcutta were to March 13. A new campaign against the Burmese had commenced. A British force had been repulsed in an attack on one stockade. General Campbell's force appears to be very small.

It is said there had been several failures at Liverpool—and the Cotton Market continued depressed.

A Comet has been observed at 2 A. M. in the constellation, of Taurus.

The plague has increased in Egypt, and has spread among the troops.

Earl Dalhousie sailed from Scotland Aug. 1, for Quebec.

The Steam Vessel for India, left England Aug 6.

Stocks had declined a little

Some further particulars respecting the state of affairs in Greece, will be found in the following communication, received by a former arrival.

INTERESTING LETTER FROM GREECE.

The following is extracted from a letter late-received at Marblehead, from Mr Jonathan P. Miller of the University of Vermont, who, it will be recollected, was last year fitted out for Greece, by the Greek Committee in Boston. *Salem Gaz.*

Naupoli de Romania, March 17, 1825.

"Rev. and Dear Sir—It is, I hope, with gratitude to God, that I avail myself of an opportunity of writing to you from this place, where I have been providentialy detained several weeks, waiting for the payment of the troops. General Jarvis, an American, a young man of 28, who has been in Greece over three years is the General whom I am with, in the capacity of Aid-de-Camp. Jarvis is a man of principle, and as brave as a lion. We have been under marching orders for attacking the castle of Lepant, nearly three weeks; but the delay of the payment of the troops has detained us, till I have the satisfaction to see an American ship anchor in the harbour, the Romp, of Boston, Capt. Smith.

"To you, of whose friendship I have had the most ample proof, I am bound in duty to give some account of the state of Greece, and the prospect there is of doing good in this country. I arrived in Greece the 8th of December, and the same day fell in with Col. [now Gen.] Jarvis. Thus did the Lord direct my steps; for such was my ignorance of the Greek character, together with their language, that to all human appearance I must have been a lost man, if I had not found in Jarvis a countryman and friend. He speaks French, Italian, German and Greek, and has witnessed all the transactions of foreigners in Greece for three years. He left New York at ten years of age, and his father now resides in Germany. I entered the army immediately as a volunteer under his command, and have now served in it more than three months. I have travelled 300 miles in Romelia and the Morea, and by the help of Jarvis, and an English missionary, whom I escorted thro' the Morea, have been able to converse with many people in regard to the religious and political concerns of the country.—They are all eager for instruction, and are transported at the sight of a tract, or a bible. The peasantry are virtuous and modest, the merchats cunning, deceitful and intriguing, the soldiers are brave, patient, and strongly attached to liberty. I have given away several thousands of tracts, which I received of Mr Temple, at Malta, to citizens, officers and soldiers. They are much pleased with reading these *feathers* as they call them and I have frequently passed through the camp and seen one of the soldiers reading a tract, with ten or twelve others listening to him.

"Superstition is losing ground in Greece. Many of the Priests are beginning to preach on the Sabbath, and many of the people to eat meat in Lent. The Priests, as far as I have been able to learn, are generally moral, but devoted to the dogmas of their church.

The Greek women are modest, handsome, and virtuous. The astonishing examples, exhibited here of morals by those Franks who have come from France, Italy and Germany, have led the Greek females to shun a foreigner, while in his Frank custume, almost as much as a Turk. Schools are beginning to be established in all the principal towns and villages. A Mr Edward Masters, a gentleman from Scotland, whose classical and religious character is of the highest cast, has devoted himself to the service of Greece. He is accompanied by a Greek, who has been two years in England, learning the Lancastrian system of education, and who, by the grace of God, has become experimentally acquainted with the truths of the Goseel.—Masson does wonders; he already talks with the priests, and will soon, if Providence permit, establish a school for the study of ancient Greek and philosophy at Tripolizza. Dr Howe, from Boston, does honour to his country, family and friends. His standard of morality is high. We all love him dearly. He has done much to relieve the sufferings of the wounded already.

"The civil dissensions have all been put down in the Morea. Ulysses is the only chief who is now with the Turks, and he, I think, will soon be subdued, The misery of the country is beyond all description. Women and children are flying, almost naked and starved, from the fury of the merciless savages—the men with their noses and ears cut off. If there was ever a country which demanded the charities of the Christian world, that country is Greece. Yet it is my real opinion that she will again take her place among the nations of the earth as a free and enlightened republic. My reasons for thus thinking may be seen in my letters to the Greek committee.

"As to my own fare, you may call it what you please. I have taken the Albanian dress. I have travelled three hundred miles on foot, and carried my gun, dirk and pistols. Five nights I have slept on the ground, without any covering but my carpet, and during three of them it rained, incessantly. In short, I have waded through rivers, climbed mountains amid the snows with my feet to the ground, been exposed to the Turks, and was once very near being cut up by these monsters, whose tender mercies are cruelty. I have fared like a Greek, and with the Greeks I am willing to suffer for the cause of religion and freedom. Call me in America a crusader, or what you like, my life is devoted to the overturning of the Turkish empire; and, if it be the will of God, I hope to see the downfal of the false prophet. God is on the side of the Greeks. 200,000 Turks have already lost their lives in the sanguinary contest. The campaign is again opening. Let the Greeks and your unworthy friend have an interest in your prayers. I hope to see you again, but the will of the Lord be done. Farwell.

"Yours affectionately,
"J. P. MILLER."

The following further intelligence is by the late arrivals.

From the Etoile of July 28.

Zante, July 19.—(From the Augsburg Gazette.)—The Turks lost at Cabo d'Oro, besides the Admiral's ship, and other men of war which were burnt, twenty-six transports, taken by the Greeks. Four of these transports were laden with lime, two with bricks and stone, one with nails and iron tools, one with planks, two with provisions, and sixteen with 100 pieces of canon, shells, and bombs, and artillerymen, who were with those materials, to erect a fortress before Missolonghi, to effect the destruction of that place. All the e trensports have been carried into Napoli di Romania. I was said that the Captain Pacha had escaped on board a Turkish brigantine, but that he had been taken by the Greeks at Mytylene.

Ibrahim Pacha is near Calamata, in a precarious situation. It is expected every hour that news will arrive that he has surrendered. The great army at Salona, after having repulsed a Turkish corps before that fortress, marched towards Missolonghi, and compelled the Turks to raise the seige of that place.

Letters received from Constantinople, dated the 25th, and from Smyrna dated the 20th ult. contain intelligence of much interest. The success of the Greeks at sea is admitted; but the accounts from the Morea are, though we hope exaggerated, very unfavourable to the Greek cause. Tripolitza is said to have fallen into the hands of the Egyptians.

A French vessel has just come in four days from Boudroon. The Captain reports, that on the day he sailed a Tartar arrived with despatches, stating the capture of Tripolizza, by Ibrahim Pacha.

Letters from Napoli di Romania, received this morning, dated 16th ult. assert, however, that the Greek cause is triumphant every where, and say nothing of the fall of Tripolizza. The Little Sally had arrived from London with a payment on the Greek Loan, in specie. This circumstance had spread the greatest joy among the Greeks.

Paris, Aug. 1.—An extraordinary courier and despatches, of the 24th July, have arrived from Madrid. The count de la Puebla, and the Marquis de Cassa-Irujo, are recalled. The Dude de Villahermosa, and M. de Cardova, who were appointed to attend the coronation of his Majesty, will replace the former in the offices of Ambassador and Secretary.

General Intelligence.

Tread Wheel for Females. A motion was lately made by Mr Briscoe before the Surrey Magistrates at Guilford, "that female prisoners in the House of Correction, in this country, (England) should be exempted from the punishment of Tread-wheels, as unsuitable to the habits, character, and constitution of the sex." The motion was lost by 14 to 8.

The Greeks. A subscription of $400,000 was lately made in one day on the Paris Exchange, for the benefit of the Greeks.

A medal, and a miniature portrait of General Washington have been sent to General Bolivar, as an expresssion of admiration of his character. The presents were delivered to Senor Villenilla, of the Columbian Legation, by General Lafayette. The presents were accompanied by the following letter.

Translation of a letter written by Gen. Lafayette to the President Liberator Bolivar.—President Liberator: My religious and filial devotion to the memory of Gen. Washington, could not be better appreciated in his family than by the honorable charge now bestowed on me. While I recognise the perfect likeness of the portrait, I am happy to think, that among all existing characters, and all those recorded in history, Gen. Bolivar is the one to whom my paternal friend would have preferred to offer it What shall I say more to the great citizen whom South America has hailed by the name of Liberator, a name confirmed by both worlds, and who, possessing an influence equal to his disinterestedness, carries in his heart the love of Liberty, without any exception, and of the Republic without any alloy?—However I feel authorized by the public and recent testimonies of your kindness and esteem, to present you with the personal congratulations of a veteran of our common cause, who, on the eve of his departure for another hemisphere, shall follow with his best wishes the glorious complement of your labours, and that solemn Congress at Panama, where will be consolidated and completed, all the principles and all the interests of American independence, freedom and policy.

Accept, President Liberator, the homage of my deep and respectful attachment. LAFAYETTE.

It is stated in a Detroit paper that the annual expenditure of the British government on account of the Indians at two posts in Upper Canada, viz. Drummond's island and Malden, exceeds three hundred thousand dollars. A vast amount of these presents is made to Indians residing within the territory of the United States. The Indians expend their money for rum and whiskey; and (adds the Detroit paper) to this cause alone do we attribute the nuisances, in the shape of drunken male and female savages, which yearly in June and July, infest our streets and houses.

The anniversary of the Phi Beta Kappa was held on Thursday. The Oration by Rev. Mr Frothingham was a finished production. It was upon the Revolution of Letters. It was distinguished by its wit, its classical learning, and its brilliancy of imagination. It was a production, studded with rich gems, and honourable to this accomplished scholar. The poem was indicative of superior talents, and from so young a man should be kindly received. *Salem Obs.*

Lynn, Sept. 3. Considerable sickness prevails at present in this town. It is believed there has not been so much since the prevailing typhus fever in 1812. Four deaths occurred between last Saturday evening and Monday morning, two on Monday, and since that time there have been two or three deaths daily, the most of them caused by dysentery.

There is a Book Society getting up in this town, principally, we believe, under the patronage of the Unitarian church and congregation.

Com. Stuart's Trial concluded. The Court Martial met to day, and continued in session, with closed doors, for a short time; and we are told, before adjournment, transmitted its proceedings and opinion on Com. Stuart's case, to the navy department. Reports state the result to be—that the Court acquit the Commodore of all the charges preferred against him; but, we have not heard if that acquital be pronounced in unqualified terms or not. *Washington Gaz.*

Celebration at Salem. Yesterday being the 197th anniversary of the landing of Gov. Endicott and his Company at Salem, the same was duly celebrated by the Essex Historical Society in that ancient town. A procession moved from the Hall of the Society to the first Congregational meeting-house, where, after a prayer by the Rev. Dr. Abbott, an address was pronounced by the Hon. Leverett Saltonstall. The other exercises were,—Voluntary on the organ by Mr. Pratt, an Ode, Anthem, Concluding Prayer and Benediction. We are told the House was full, and the auditory brilliant and satisfied.

Phillips Academy Exeter. The Rev. John P. Cleveland, A. M. is appointed Professor of Mathematics, vice Rev. Mr. Hildreth, resigned.

Colonization Society. The friends and patrons of the American Colonization Society are informed, that an expidition is soon to be fitted out for *Liberia*, and their assistance is respectfully and earnestly requested. Besides money, agricultural and household utensils, nails, window glass, mechanical tools, crockery ware, cotton cloths, &c. if left at Homes & Homer's Union-street; Lincoln & Edmonds', Washington-street; G. Odiorne's Milk-st. or French and Weld's, Washington-st. with the names of the donors, will be duly acknowledged, and will prove most acceptable to the Colonists.

We understand that the Rev. Winthrop Bailey of Pelham, has been invited to become the minister of the third Congregational Society in Greenfield, Mass.

Encke's Comet. According to astronomical calculations, the Comet which bears the above name from the learned German Professor who is said to have discovered its periodical revolutions, will probably be visible in our northern situation in the course of a few weeks. The last appearance of this Comet was in 1822, and its periodical revolution should be about one thousand two hundred and five days. The last London papers mention, that a Comet was seen at Brighton, late in July last, at 2 o'clock in the morning, in the N. E.—Brighton is about 8° 14′ to the North of Boston.

Washington, Sept. 2. General Lafayette will leave the President's house to embark on board the frigate Brandywine, on Wednesday next at one o'clock; and a general order has been issued inviting the brigade of this city, to meet at that time, completely equipped, to have the honor and gratification of forming, in part, the last escort upon these shores to the venerated and beloved guest of the nation.

Departure of Lafayette. The Georgetown D. C. Corporation has passed a resolution, expressive of the deep regret felt at the departure of Gen. Lafayette from among them, recommending the formation of a procession, to attend him to the steam boat on Wednesday, and a suspension of business for the day. *Washington pa.*

We understand it to be the intention of the President of the United States to visit this city and vicinity, immediately after the embarkation of General Lafayette for Europe.—*Pall.*

Hebrew City. It is mentioned that during the present month, the erection of the new city of *Ararat*, will be commenced with masonic and military ceremonies, on Grand Isle, N. Y. facing the Grand Canal.

To Correspondents. Our correspondent "Unum" is thanked for his communication respecting the poetry of Addison. We regret that we are obliged for want of room to defer it till next week.

It is because the columns of our outer form were previously filled, that we are also obliged to omit a valuable article from another paper, which was named to us by a friend.

Erratum. From the haste in which our last paper was put to press, the following errors escaped us, in some of the first copies which were struck off.

In the article respecting Addison's Hymns, the *fourth* paragraph, (which begins with the words, "It would throw some light," &c. and ends with the words, "the whole questions turns,") should have stood as the last paragraph in the article.

In the same paragraph, second line, for "doctrinal," read "devotional."

In the article respecting the moral influence of Gen La Fayette's visit, eighteenth line from the bottom of the last paragraph, for "laws," read "law."

The following *Erratum*, which was inserted last week, was omitted in some of the copies.

In the last line but one of the poetry on the first page of last week's paper, for "outstrips," read "outweighs."

MARRIAGES.

In this city, on Tuesday evening, by the Rev. Mr. Barrett, Mr. Samuel A. Walker to Miss Mary C. T. Thayer.

On Tuesday morning, by the Rev. Mr Barrett, Capt. Samuel May Holland, to Miss Laura Pierce, daughter of Joseph H. P. Esq.

On Tuesday morning, by the Rev. Mr Frothingham, Elisha Clapp, Esq. to Miss Mary Paine, daughter of the late Hon. Robert Treat Paine.

On Wednesday morning, by the Rev. Dr Lowell, Mr. Joseph Fox, to Caroline Valentine, daughter of John Valentine, Esq.

In Quincy, on Tuesday morning last, by the Rev. Mr Whitney, Charles Henry Lee, of Wilmington, N. C. to Miss Hannah Baxter, daughter of the late Anthony Baxter, of Quincy.

In Canton, by the Rev. Mr Huntoon, Mr Richard W. Hixton, of Boston, to Miss Mary Ann Kinsley, daughter of Adam K. Esq.

In Concord, Mass, Mr James S. Gerrish, of Salem, to Miss Dorcas Barrett, of Concord.

In Portland, Mr William R. Cobb, merchant, to Miss Harriet, daughter of Capt Wm. Stevens.

DEATHS.

In Easton, on the 5th inst. Mr Reuben Harlow, aged 59.

In North-Brookfield, on the 3d inst. Mrs. Elizabeth Haskell, wife of the late Dea. Samuel Haskell, aged 88.

In Lynn, Benjamin Hersey, oldest son of Mr Benjamin H. Jacobs, aged 4 years.

Edward Everett, only child of Dr Edward A. Lummus, aged 9 months.

ATHENEUM,—No. 11, Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 11, for Sept 1, 1825.

Contents.

Authors and Editors. The Widow Fairlop. A Treatise on Precision, as it regards style, language, and the Drama. The Wish. Farewell. Falconry, or Hawking. Blighted Affection. The Convalescent. The Wanderer to her Child. Confessions of a Junior Barrister. Ignez de Castro. Love-Tom Truelove. A Take Up. Lecture on Eyes. Art of Baking. Automatons. Fresh Water. Honesty Exemplified. The Inconstant. Dancing in Ireland. St Helena. Author of Junius. A Wary Creditor. Shooting. Natural History. French Streets. sept 10.

A MEETING of the Society for the promotion of Theological Education in Harvard University will be held on Thursday next, 15th instant, in Hall of the American Academy, Athenæum, Boston, at 12 o'clock.

September 10. 1825. JAMES WALKER, *Secretary.*

FOR Sale at this office, "Letters to Mr Elias Lee, on his 'Remarks on Mr D. Millard's late publication,' and on his Strictures on Mr Grew's Pamphlet on the Character of the Son of God. By Henry Grew, Minister of the Gospel.—My father is greater than I.—Jesus Christ." sept 10.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle.*

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. B. Buffum*, Salem.

MISCELLANY.

WRITTEN AFTER A SUMMER SHOWER.

The rain is o'er; how dense and bright
Yon pearly cloud reposing lies—
Cloud above cloud—a glorious sight
Contrasted with the clear blue skies.

In grateful silence earth receives
The general blessing, fresh and fair;
Each flower expands its little leaves,
As glad the common joy to share.

The soften'd sunbeams pour around
A fairy light, uncertain, pale—
The wind flows cool—the scented ground
Is breathing odours on the gale.

'Mid yon rich cloud's voluptuous pile
Methinks some spirit of the air
Might rest, to *gaze* below awhile,
Then turn to bathe and revel *there*.

The sun breaks forth; from off the scene
Its floating veil of mist is flung,
And all the wilderness of green
With living drops of life is hung.

Now gaze on nature—yet the same,
Glowing with life, with breezes fann'd,
Luxuriant, lovely, as she came
First in her youth from God's own hand.

Hear the rich music of that voice
That sounds from all below, above—
She calls her children to rejoice,
And round them throws her arms of love.

Drink in her influence; low-born care,
And all the train of mean desire,
Refuse to breathe the *holy* air,
And mid the living light expire.

—*Ch. Disciple.*

NATIONAL CALENDAR.

The President of the United States has per annum $25,000. The Vice-President has $5000.

DEPARTMENT OF STATE. The Secretary of State of the United States, has a salary per year, of $6000; he has under him a chief clerk, nine other clerks, a messenger, an assistant messenger, whose salaries amount to $14,110—20,110.

TREASURY DEPARTMENT. The Secretary of the Treasury department of the United States, has a salary of $6000; he has under him a chief clerk, and six other clerks, a messenger and assistant messenger, whose salaries amount to $9110—15,110. The first comptroller of the treasury, has a salary of $3500; he has under him 15 clerks and a messenger, whose salaries amount to $13,660—22,160. The second comptroller of the treasury, has a salary of $3000, he has under him 11 clerks and a messenger, whose salaries amount to $12,950. The first auditor of the treasury has a salary of 3000, he has under him 13 clerks and a messenger, whose salaries amount to 15,610—18,610. The second auditor of the treasury, has a salary of 3000; he has under him 15 clerks and a messenger, whose salaries amount to 17,619—20,619. The third auditor has a salary of 3000; he has under him 34 clerks, a messenger and assistant messenger, whose salaries amount to 37,710—40,719. The 4th auditor has a salary of 3000; he has under him 15 clerks and a messenger, whose salaries amount to 13,410—16,460. The fifth auditor has a salary of 3000; he has under him 9 clerks and a messenger, whose salaries amount to 19,910—22,910. The treasurer of the United States has a salary of 3000; he has under him 6 clerks and a messenger, whose salaries amount to 6,860, 9,360. The register of the treasury has a salary of 3000; he has under him 21 clerks and a messenger, whose salaries amount to 22,850—25,850.

WAR DEPARTMENT. The Secretary of War of the United States, has a salary of 6000; he has under him 33 clerks, a messenger and an assistant messenger, whose salaries amount to 37,000; the board of navy commissioners consists of three, whose salaries amount to 10,500; they have a secretary, chief clerk, six clerks, a drafstman and messenger, whose salaries amount to 9,960.

GENERAL POST OFFICE. The Post Master General of the United States, has a salary of 4000; he has under him, two assistants, 22 clerks, a messenger and assistant messenger, whose salaries amount to 28,300–32,300.

THE JUDICIARY. The Chief Justice of the Supreme Court of the United States, has a salary of 5000; there are six associate Justices, whose salaries amount to 27,000; the Attorney General has 3,500—35,500.

REVENUE. The Commissioner of the Revenue of the United States has a salary of 3000; he has 4 clerks and a messenger, whose salaries amount to 4,760—7,760.

LAND OFFICE. The Commissioner of the General Land Office, has a salary of 3000; he has 23 clerks and a messenger, whose salaries amount to 22,960.

PATENT OFFICE. There is a superintendant, clerk, and a messenger, in this department, whose salaries amount to 2,750.

Total amount of the preceding items, $433,755.

MISCELLANEOUS. The officers of the United States Mint consist of a director, treasurer, chief coiner, an assayer, a melter and refiner, an engraver, and the treasurer's clerk.

In the United States there are collectors of the customs 99 ; naval officers 14; surveyors of customs 71; public apprisers 11; inspectors of customs 350; weighers 40; guagers 13; measurers 12; superintendants and keepers of light houses 75.

The United States have 7 public ministers resident at Great Britain, France, Russia, Spain, &c. Four consuls in the Barbary Powers; and 75 commercial consuls and agents in various parts of the world.

TOUR IN GERMANY.

Extract of an article in the London Quarterly Review, upon a tour in Germany.

There is something very primitive in the following picture of the Imperial family. Close to Baden is the lovely and romantic dell of St. Helena, unapproachable by carriage or on horseback; but resorted to by the highest and lowest of the visitors to the baths, who mingle together on foot on a summer's day.

The Emperor himself (says our author who strolls thither,) the most plainly dressed man in the valley, was soberly plodding along with the Empress on his arm, and his eldest son, the Crown Prince, talking by his side. The empress had burthened his majesty with her parasol, and his majesty was very irreverently converting it into a staff, and polluting it in various little puddles which some heavy rains in the forenoon had formed here and there in the grass. The empress seemed to lose patience, snatched it from him and shook it at him, as if in a good natured threat to castigate her imperial husband—and you might hear distincly from the passing vulgar, the kindly exclamation: '*Die gutenleu ?*' To the left a group of homely citizens were enjoying their coffee [for of course there are some coffee tents] and close by the Archduchess Maria was resting herself on a rude bench; at her feet young Napoleon, with much more of the Austrian family than of his father in his countenance, was tumbling about in the grass with his little cousins. As she returned the obeisance of Prince Metternich, who was strolling past with the French Ambassador, one of the girls cried 'there's papa,' and the Archduke himself, his coat pulled off and thrown over his shoulder, on account of the heat, came scrambling down the rocks on the opposite side of the river, with one of his boys in each hand.' 'There is a great deal of affectionate plainness [it is added] in the way in which the members of the imperial family move about among their subjects, and it has much more strength in knitting them together than political theories will readily have in separating them.'

From the New England Farmer.

POTATOES RENEWED FROM SEED.

It has long been a subject of complaint that our best sorts of potatoes have degenerated, and those which were formerly much admired are now scarcely to be found in the market. Some sorts have become so *waxy* and so watry, and so much impregnated with a sort of indescribable tobacco-like tang that even pigs of any pretensions to taste, unless very hungry, will turn up their noses at them. The causes of this lamentable deterioration of one of the best products of the garden or field are, 1st. The custom of some slovenly and niggardly cultivators of planting poor little good-for-nothing-potatoes for seed. If you wish to obtain a crop of potatoes of the size of pistol bullets, and the flavour of *assafœtida*, you will select such potatoes for seed, and as long as like produces its like your wish will be gratified. But if you had rather raise large, fine, fair and farinaceous tubers (as the learned call them) which the Boston cockneys will snatch at as soon as they appear in market, you will plant seed potatoes of good size and the best quality. 2nd. Every species of plant, which is propagated by slips, cuttings, roots, buds, &c. will in process of time degenerate, and at length become not worth cultivating. This deterioration may be delayed, but cannot be wholly prevented, as regards the potatoe, for instance, by planting none but the finest roots. But, with every degree of caution of this kind it will at length become necessary to obtain new varieties from balls or apples of the potatoe. So sensible are European cultivators of this fact, that they think it indispensable to renew their potatoes from the seed, at least once in fourteen years. But, we doubt whether more than one in a million of our farmers ever think of, or at least practice such a thing. Hence, with all our patriotism, and good honest yankee partialities, we are obliged to give the preference, and the higher price to English, Irish and Nova Scotia potatoes.

We will now proceed to the application of our foregoing premonitory lecture. It is now, or will be by and by, time to gather potatoe balls or potatoe apples for seed. The following from Deane's *New England Farmer* points out the mode of proceeding which may be adopted for this purpose:

"Take the apples in the beginning of October [or whenever they are ripe] before the frost has hurt them; hang them up by the foot stalks in a dry closet, where they will not freeze; let them hang till March or April; then mash the apples, wash the seeds from the pulp, and dry them in a sunny window. Sow them in a bed, about the first of May. When the plants are four or five inches high, transplant them into ground well prepared, one or two plants in a hill. They will produce full grown apples, and some of the roots will be as large as hen's eggs. But if the seeds were sown in autumn, some of them would come up in the following spring. Nothing is more common than their appearance in fields, where potatoes have been raised the preceding year."

Potatoes, thus obtained, will produce roots of the full size the second season after sowing, when their qualities may be more fully ascertained than they could well be the first season. They will be found to vary very much from the kinds, from which the apples were gathered. It will be expedient to plant but one potatoe, of the regenerated sorts in a hill, that you may keep each variety separate. Then by keeping the produce of each hill by itself, and boiling one or two of each you may ascertain which is best for the table; and by observing the quantity of produce in each hill, you may form a pretty good estimate relative to the productiveness of each sort. In that way you may introduce new varieties of potatoes, and supply yourself and neighbors, and eventually the market, with potatoes of a quality much superior to any of the worn out and degenerated kind, which are now to be found.

The following relation furnishes, I believe, a new fact in natural history; if you are of the same opinion, you may publish it.

Travelling through one of the southern states, my attention was attracted by a singular rustling in the thickets which bordered the road. I stopped my horse to learn its cause, and soon discovered at a few paces from the track, a rattlesnake of rather more than ordinary size, in a coil such as these reptiles always throw themselves into, on the approach or attack of an enemy, exhibiting every symptom of extreme rage, and displaying all those terrible beauties for which its species are so remarkable when under the influence of passion. No cause for its disorder was at first visible; but in a short time a black snake darted from the surrounding bushes rapidly across the folds of his antagonist, and disappeared on the other side. The rattlesnake did not fail to strike at his darting assailant but with what success the rapidity of their motion prevented me from determining. The rattlesnake remained in his coil, prepared for another assault, which was accordingly soon offered by his black foe re-apearing, and again gliding across him with almost inconceivable rapidity, while the same attempt as formerly was made to punish the aggression.—These movements were several times repeated with no apparent advantage to either party. The black snake seemed once or twice struck with the fangs of his enemy, and yet returned with undiminished celerity to his subtile assault. The density of the underwood would not permit me to follow with my eyes his retreat; and however great my curiosity to ascertain how he employed the time of his absence, I could not prevail upon myself to indulge it by entering on so fatal a battle ground. At length the rattlesnake in one of his attempts to revenge the insolence of his assailant, struck his fangs deep into his own body; he extricated them, stretched himself with every appearance of agony on the ground, and turning on his back, in a short time expired. The crafty victor once more appeared, and seizing the lifeless body in his mouth dragged it from the scene of action.

Essex Register.

PROOF OF AFFECTION.

BY CURRAN.

When a boy, I was one morning playing marbles in the village ball alley, with a light heart and lighter pocket. The gibe and the jest went gaily round, when suddenly there appeared among us a stranger of a very remarkable and very cheerful aspect; his intrusion was not the least restraint upon our merry little assemblage—on the contrary, he seemed pleased, and even delighted; he was a benevolent creature, and the rays of infancy (after all, the happiest we shall ever see,) perhaps rose upon his memory! I see his fine form, at the distance of half a century, just as he stood before me in the ball alley, in the days of my childhood. His name was Boyse; he was the rector of New Market. To me he took a particular fancy. I was winning and full of waggery, thinking every thing that was eccentrick, and by no means a miser of my eccentricities; every one was welcome to a share of them, and I had plenty to spare, after having freighted the company. Some sweet meats easily bribed me home with him. I learned from poor Boyse my alphabet, and my grammar and the rudiments of my classicks. He taught me all he could, then sent me to the school at Middleton. In short, he made a Man of me. I recollect it was about five and thirty years afterwards, when I had risen to some eminence at the bar, and when I had a seat in parliament, on my return from Court, I found an old gentleman seated alone in my drawing room; his feet familiarly placed on each side of the Italian marble chimney-piece, and his whole air bespeaking the consciousness of one quite at home. He turned round—it was my friend of the ball alley. I burst instinctively into tears. Words cannot describe the scene that followed.—"You are right, sir—you are right. The chimney-piece is yours—You gave me all I have—my friend—my father—my benefactor!" He dined with me; and in the evening I caught the tear glistening in his fine black eyes, when he saw poor Jack the creature of his bounty, rising in the house of commons to reply to a right honorable.—Poor Boyse! he is now gone—and no suiter had a larger deposit of practical benevolence in the court above. This is his wine—let us drink to his memory.

INTEMPERANCE. We have seldom seen a more powerful appeal to the understanding and feelings than is contained in the following extract from an address delivered by John Holmes, Esq. before the members of Saco Lodge. *Galaxy.*

"Temperance is a Masonic virtue. And let it be held in everlasting rememberance, that *intemperance* is a most fatal and destructive vice. The temptations and delusions of this adversary of our peace, the treacherous arts by which it flatters us from the path of rectitude, and the syren song by which it lures us into its foul embrace, surpass the powers of description. The cursed, fascinating, fatal charm by which it binds the faculties, captivates the heart, and perverts and paralyzes the understanding, is matter of the profoundest astonishment. Before the danger is discovered, escape is hopeless, and the willing victim is irretrievably lost. Floating gently down a smooth and delightful current, towards the brink of tremendous cataracts, he sees no necessity of resisting its force, perceives not its increase, nor reflects that he is approaching the danger. Every moment the power and inclination to resist diminish, while the danger is increased. He approaches, perceives the dashing, hears the roaring and feels the trembling. The current is accelerated, it becomes irresistable, he is hurried to the brink, the abyss yawns, he is swallowed in the vortex and lost forever. Is the charm irresistable? Does the malady admit no cure? Is the calamnity inevitable? Can nothing be done by *Masons* to prevent it? Yes. Let them administer correction with the hand of friendship. Let the admonition be honest, faithful and reasonable. To provide against possible danger, let them often try the experiment upon themselves, to discover the first symtoms of the contagion.

WESTERN TRADE.

By far the most valuable part of the trade of Philadelphia, is that which is carried on through Pittsburg with the western states. A few years since, it was computed that 10 wagons, on an average, left Philadelphia for Pittsburg, every day, loaded with merchandize; and the annual value of the goods thus transported, was estimated at $18,000,000, a sum equal in value to one fourth part of all the imports into the United States. From statements in the western papers, it appears almost certain that this trade will soon change its course, and that the western states will hereafter receive their supplies from this city through the New-York canal. Even the Philadelphia editors seem to admit that nothing but a canal from that city to lake Erie can prevent this result.—The Buffalo Journal of the 31st ult. states that a company of gentlemen has been formed in that vicinity for the transportation of goods from Portland harbor by Chatauque lake, and the Alleghany river to Pittsburg, and that they enter upon their project with the fairest prospects of success. The Meadville Messenger says that scarcely a stage has passed this spring thro' their village to Erie, that has not contained one or more respectable merchants from Kentucky, Ohio, &c. independent of many who have passed in private carriages, and on horseback, on their way to New-York by the Canal to lay in their supply of goods.—The Philadelphia Gazette says that merchandize can now be carried from the city of New-York to Meadville for $1 57 per cwt. while the lowest price of transportation ever known between Philadelphia and Meadville is $3 50. It seems to be admitted on all hands, therefore, that a large portion of the western trade, which formerly went to Philadelphia, must hereafter centre in this city.—*N. Y. paper.*

LADY BYRON has a pleasure yatch on the coast of Kent, in which she lives almost entirely at sea, and sails between the French and English shores. She is accompanied by her daughter, and some females of her own family. When she lands she avoids the larger towns, and secludes herself in the smaller villages.

THE GREAT UNKNOWN. A writer in the London Examiner of July 3d, after speaking in rather light terms of the new work of the "Author of Waverly" called the Crusaders, says—

"A somewhat flat piece of humor introduces these Tales, which, if not a mere freak from the modern school of bamboozle, implies that the "Great Unknown" is about to write the life of Napolean Bonaparte. We have no objection, but doubt the requsite qualifications. Few writers are less fitted to deal with facts which resemble fiction, than such as have been long employed in the endeavour to make fiction resemble facts."

MISS EDGEWORTH'S WORKS.

MUNROE & FRANCIS inform the public and the present subscribers to their edition of Edgeworth in 16 volumes, that *Seven Volumes* are now complete. That the *Eighth* will be ready for delivery on the first day of August—the ninth on the first day of September, and the remaining *four* volumes on the first days of the succeeding four months, without fail.

M. & F. solicit subscribers to these useful works. They have taken great pains to have them well done—and the expense is great, requiring patronage to complete them.

To put the subject in a clear point of view, and to show how favourable to economy is the present subscription, the publishers annex a schedule of the prices of the different editions of this lady's writings, to excite the liberal to come forward and aid in accomplishing the Boston edition.

	Eng. Ed.	*Ordinary Am. Ed.*	*Best. Ed.*
Vol. 1.			
Practical Education	7,50	4,50	1,50
Vol. 2.			
Letters to Literary Ladies	1,50	75	
Castle Rackrent	1,25	75	
Leonora	3,00	1,00	1,50
Essay on Irish Bulls	1,50	75	
Vol. 3.			
Belinda	4,00	2,00	1,5
Vol. 4.			
Popular Tales	3,50	2,00	1,50
Vol. 5.			
Tales of Fashionable Life	5,00	2,25	1,50
Vol. 6.			
Vivan, and Emelie de Coulanges	3,00	1,00	1,50
Absentee	2,00	1,75	
Vol. 7.			
Patronage	7,50	3,00	1,50
Vol. 8.			
Harrington and Ormond	4,00	2,00	1,50
Vol. 9.			
Griselda	1,12	75	1,50
Moral Tales	3,00	1,50	
Vol. 10.			
Parents' Assistant	5,00	2,50	1,50
Vol. 11.			
Early Lessons, Rosamond	5,00	4,50	1,50
Vol. 12.			
Early Lessons, Frank	5,00	4,50	1,50
Vol. 13.			
Readings on Poetry	1,25	75	
Comic Dramas	1,50	1,00	1,50
Sequel to Henry & Lucy,	2,00	1,50	
	67,62	37,75	19,50

The English Editions have never been afforded cheaper than as put down above. There has been no uniform American Edition previous to ours, and we have also given the selling price of those printed. The public have now an opportunity of getting the best of books at *half price*. July 23.

LITERARY GAZETTE.

JUST published The United States Literary Gazette, No. 11 for September 1.

CONTENTS.

REVIEWS. Tales of the Crusaders. Sir Walter Scott's Lives of the Novelists. Reform of Harvard College, music, examinations, punishments, seclusion of the college, practice of living out. Helon's pilgrimage to Jerusalem.

MISCELLANY. Description of Madrid.—Palace royal, palace of the Retiro, Equestrian statue of Phillip IV, museum of the Prado, public hospitals, chapel of the convent of Las Salesas. Italian Lyrical Poetry. Tolommei, biographical sketch of his life—Rota, biographical sketch of life, his Sonnets.

ORIGINAL POETRY. The mythology of Greece, dream of the sea.

CRITICAL NOTICES. The sixty-third number of the Quarterly Review. Malladmor, a romance.

INTELLIGENCE. North American tradition of the flood. Fossil Elephant. Rice paper. Poinsett's Notes on Mexico.

List of New Publications. List of works in press.

☞ This work is published on the 1st and 15th of each month—each number containing exclusive of the *Literary Advertiser* 40 pages of original matter. Price $5,00 per year.—Vol. 3d commences October 1st.

Boston, Sept. 3. CUMMINGS, HILLIARD & Co

LONDON BIBLES.

MUNROE & FRANCIS have for sale some very fine and clearly printed Bibles, both large type and small, bound in calf and in russia, and done upon linen paper. Persons in want of really excellent Bibles for constant use, will do well to look at these. They have also a few fine pocket bibles, with plates. July 16.

SERMON ON HUMAN DEPRAVITY.

FOR sale at this office a Sermon on human depravity, by the Rev. E. Q. Sewall of Amherst, N. H.

DR KENDALL'S SERMON.

A FEW Copies of the Rev. Dr Kendall's Sermon on Timothy iii. 16. for sale at the Counting room of the Christian Register.

WARE'S DISCOURSES.

FOR SALE at this Office WARE's Discourses on the *Office and Character* of Jesus Christ.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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